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FATHER
COTTON
A IESVITE, THE

Kings Confessour, his two and
thirtie Demands to the Ministers of France :
With the Answers added at the end
of euery Demand.

*Also threescore and foure Demands pro-
posed to Father COTTON by way
of Counter-change.*

By PETER MOVLIN, Doctor of Diuinitie, and
Minister of the word of God in the Church
of PARIS.

*Printed according to the French Copie, printed
in PARIS.*

Also a new late Challenge, by a learned Diuine, to all
Papiſts, in 24. other Popish Articles,

Marth. 22. vers. 29. & 29.

*The Saduces came to Iesus, and asked him, &c. But Iesus answered
and said vnto them, Te erre, not knowing the Scriptures.*

LONDON,
Printed by Edward Griffin for Nathaniel Butter, and are
to be sold at his shop at S. Austins gate. 1615.

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A LITTLE

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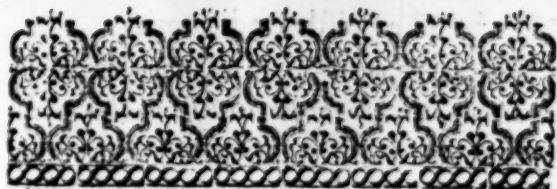
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TO THE RIGHT
HONOVABLE, MY
VERY GOOD LORD, SIR

THOMAS EDMUNDS, *Knight*, Em-
bassadour for his Maiestie, Resident
with the French King.

I T was the saying of wise
Salomon, long since, That
there is no end of making
Bookes, and much reading
is a wearinesse to the flesh,
Eccles. 12. 12. Which was
neuer more verified, then in these daies of va-
nitie, when vnlearned as well as learned will
be writing, whereby the Presse is euen oppress'd
with multiplicitie of such Treatises, as (being bal-
lanced by the weights of Gods Sanctuarie) will be
found more light then Vanitie it selfe: but for such
Treatises as this, which affoord direction to the
A 2 Church

The Epistle Dedicatorie.

*Church and Spouse of God, travelling to heavenly Ierusalem, thorow the Wildernesse of this world, nothing more necessarie ; being fit to resolute her of doubts in matters of Controversie, when she standeth in biuio, doubtfull which way to take this her iourney, and therefore meeting with this skilfull Guide, in that Nation where your Honour hath long had very honourable imploiment from the State of this Land, where this Stranger is now arrived : I haue attired him in our English habit, and doe present him vnto your Honour, whose fauourable protection he seemeth silently to craue, and solemnly promiseth his best directions to Gods Church, by this and such like Treatises, which hee bath in his Native Country diuulged. So deuoting my best endenours in this kinde, to my Country, and humbly desiring to shelter my selfe vnder your honourable fauour : I humbly rest
at your Honors command.*

I. B.



PETER MOVLIN
his Aduertisement to
the READER.



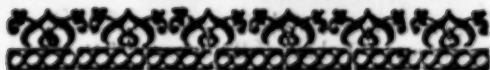
Ur Lord Iesus being tempted by the Scribes and Pharisees with captious questions, satisfied them by the holy Scriptures. Wee in the like cause and kinde, are questioned, and incombred. But wee easily come out, and free our selues by the same meanes. For, wee cut off with the sword of the Word these knots of intricate Questions, wreathed of purpose to intangle mens mindes. A farre off, they seeme *Gordian* knots, but at hand no better then Spiders webs, not able to endure the least winde or breath of Truth. They catch nothing but Flies, but light and giddy spirits, carried away with every first blast of worldly hopes. Master *Cotton*, a man full of Questions, hath proposed them in diuers fashions to sundry sorts of spirits. Weehaue had our part: For hee hauing often-times shewed his dexteritie in his subtilly-conceiued, and finely-filed Questions, they to whom hee hath proposed them, haue brought them vnto mee, and desired my Answer vnto them. I haue alwaies satisfied them: but hee suppressing my Answeres, hath still gone on to make new Questions, pleasing himsele onely in the Office of an Inquisitor.

TO THE READER.

There is good sufficiencie required in making good and fit Demands, but more in giuing them apt Answers. To moue difficulties, without adding any Answers or Solutions, is like the Sunne in March, which drawes humours, but dissolues them not. It may be because hee is perched in so high a place (as to be the Kings *Confessor*) he thinks he may securely spit on euery Passenger without any returne of such a wrong. Or happily hee takes delight to cut out worke for idle folke. For it is easier to tye then vntie a knot. Or it may be that the streame and torrent of his worldly or ciuill affaires doe draw his minde some other wayes, and that the interpositions of the earth doth ecclipse the clearenesse and brightnesse of his spirit. These are the causes of his silence as farre as I am able to deuise: He then following his questioning course, to put impediment to Ministers in their better employments, hath lately put into the hands of some Honourable Personages, 33 Questions, vnanswerable, as he accounts them. I haue readily and speedily answered them, and to returne him double pay, I haue sent him 64 other Demands, to see whether he hath as good dexteritie and facilitie in answering, as he hath edge and itch in asking and questioning. Hee shall much deceiue me, if he make any answer. He should also be the first, that hath vndertaken to doe it. At the least, this profit I shall receiue by it, that if he answer not my Demands, I shall be for ever hereafter freed from answering his: and hee shall no longer vaunt (as hee hath often done) that we haue nothing to answer him.

The Answers to the 22 and 29 Demands, are corrected, and much enlarged. *Farewell.*

Monsieur de
la Forc.



XXXII.

DEMANDS, PROPOUNDED by Father COTTON.

FIRST, Let those of the pretended Religion
shew vs where it is written that there are but
two Sacraments, to wit, Baptisme, and the Sup-
per, and in what place in the Scripture they
be called Sacraments.

2 That Children may be saved by the sole faith of their
Parents, without being baptized: and that therefore Baptisme
is not of absolute necessity.

3 That Baptisme must not bee administered without a
Sermon.

4 That it is not lawfull to make the signe of the Crosse.

5 That we may not hallow water, and being hallowed, that
we ought not to use it.

6 That the bread of the Supper is onely the figure of the
body of Iesus Christ.

7 That the Church may erre.

8 That we must not receive Traditions.

9 That the Saints in Glory cannot heare our Prayers.

10 That Priests and religious persons may breake their
vow of Obedience, Chastitie, and Povertie, which they have
made unto God.

11 That the estate of Marriage is more acceptable to God,
then single life.

12 That

11 *That the bookes of the Machabees, of Wildome, of Ecclesiasticus, of Tobias, of Baruch, are Apocryphall.*

13 *That Iesus Christ descended not into hell for the soules of the Fathers that attended his coming, or rather that before the Ascension of Iesus Christ, the soules of the Saints were receiued into heauen, not into Limbus, or into any other third place.*

14 *That wee ought not to confesse our sinnes but to God onely.*

15 *That Faith onely doth iustifie.*

16 *That the punishment of sinne is taken away, together with the fault.*

17 *That God created not all men of like condition; but that he created some to saluation, and others to eternall damnation.*

18 *That euery man in particular hath not his particular Angell to his guardian.*

19 *That it is not lawfull to salue this Angell, or others, either in generall or in particular.*

20 *That God permitteeth not sinne, but willet it, as Calvin writeth in his Institutions; Lib. 1. cap. 17. §. 8. and cap. 18. §. 1. & 2.*

21 *That in the Church wee ought not to use lights, or Ecclesiasticall Ornamentals distinguished from secular.*

22 *That the Bishop is inferior to the Priest, and the Deacon superiour to the Priest; that is to say, that the Watchman or Superintendent ouer the Church, is no more then an Elder in the Church, and that the Minister is more then the Elder.*

23 *That the Scripture is easie to be understood, and that the intelligence thereof is granted vnto all: these be Caluins words in his Institut. lib. 3. cap. 21. §. 5.*

24 *That all sinnes are mortall.*

25 *That a man with the grace of God cannot merit any thing.*

26 *That it is not possible to keepe all Gods commandments,*

dements, no not with his grace.

27 That God will not recompence good workes, which is as much as to say, there be no merits.

28 That there is no distinction of beatitude among the blessed, and that they are all equall in glory.

29 That we ought not to use that imposition of hands which the Apostles used upon the Samaritans, and Ephesians, Act. 8.v.14. & cap. 19.v.5. and that the said confirmation was not one of the Articles of the Apostles Catechisme mentioned in the Epistle to the Hebrewes, chap. 6. ver. 2.

30 That the precept of annoynting of the sick with oyle, contayned in S. Iames cap. 5. v. 14. is not to be put in practise in the Church, although the Apostles used it, Mar. 6.v. 12.

31 That prayer for the dead was not in use, no not in the time of the Machabees.

32 That S. Peter was not chiefe of the Apostles, notwithstanding S. Mathew cap. 10. v. 2. doth say; The names of the twelve Apostles are these: The first, Simon, surnamed Peter.

THE ANSWER.

W Hosoever requireth of any man an account of his faith, must first demand an account of that hee doth beleewe, and not of that which he doth not beleewe. If a man should require a Iesuite to proue vnto him, that there be many Gods, either that Iesus Christ neuer suffered death; he would say that such demands were iniurious and that they did wrongfully goe about to make him a defender of impieties & absurdities: and yet such is their demeanour towards vs; for of these 32 demands, onely one quarter doth in truth represent our Beliefe, the other 24 are slanderous: how then shall they make true report to their people of that which wee beleewe, sith euen vnto our selues they would adde to our beliefe?

Two and thirtie Demands

and haue vndertaken to make vs to beleue that which we beleue not. These Questions therefore wee might reiect, desiring them first to proue vnto vs that wee doe beleue these points, before they binde vs to defend them. But that we make not two labours of it, let vs heare what they demand.

THE DEMAND.

LET those of the pretended Religion shew vs where it is written that there are but two Sacraments, that is, Baptisme, and the Lords Supper, and in what place of the Scripture they be called Sacraments.

THE ANSWER.

IN the Gospell we find the institution of Baptisme, and of the holy Supper. And reading ouer the whole Testament, we doe not finde that Iesus Christ instituted any other Sacrament. If there be any other, it belongeth to our Adversaries to shew it vnto vs, for we are not to proue that there is no mention of any other; for to proue this vnto them, we must read vnto them all the new Testament. As for the word *Sacrament*, we are not tyed vnto it, neither doe wee by that word vnderstand any other thing then the same which is by Iesus Christ called a *Communion* or *Remembrance*. Luk. 22. 19. & by S. Paul, a *Seale*, or *Signe*. Rom. 4. 11. We say not that all the words that may be vfed, but that all the doctrine necessary to saluation is contained in the holy Scripture. And we doe willingly apply and frame our selues to the vsuall words, alwaies provided that the doctrine doe still remaine pure and vnde-
filed.

THE DEMAND.

That Children may be saved by the faith of the Parents only, without Baptisme, and therefore that Baptisme is not of absolute necessity.

Here begin the *Answers*. The Author of these questions hath not fully conceived what wee hold in the points. God saith to *Abraham* that hee will be his God and the God of his seed, *Gen. 17.* And *Saint Paul*, *1 Cor. 7* speaking of children botne of faithfull Father and Mothers, saith, that they be holy. By the strength of this covenant it commeth to passe that the Children of the faithfull so soone as they bee borne doe belong to God. As for this absolute necessitie of Baptisme; we acknowledge that it is absolutely necessarie to. celebrate Baptisme in the Church, sith God hath so commanded it: also according to the saying of Iesus Christ, *John. 3.* That, *whosoever is not borne of water and the spirit cannot enter into the kingdom of God*: wee beleue that whosoever voluntarily doth deprive himselfe of Baptisme and contemner it, cannot be saved. For it is the contempt, not the want or deprivation of Baptisme that bringeth condemnation. But to say that God cannot, or will not save a childe without Baptisme, or to beleue that a childe being carried towards Baptisme and dying by the way, is excluded from eternall salvation; 1. It is a cruell and rash sentence. 2. It is a taking of the grace of God to the water. 3. It is the committing of the salvation of a childe into the power of a man, or of a Midwife: for if they list to baptise the dying childe, it shall passe into Paradise; if not, it shall not come thither. 4. It is an accusing of God, that he did provide abundantly for the salvation of Children borne under the old Testament, in that they might not bee circumcised before the eight day. 5. Even our adversaries themselves doe hold that many are saved wth out Baptisme of water, as sundry Martyrs, that were slain before baptised. They are much to blame therefore to censure this passage or Text of the third of *John*, wherein themselves doe say there is no speech but

Council. Trid.
Sess 7. c. 11.

of the Baptisme of water. 6 This Baptisme likewise of blood is contrary to their Canons, which hold that the Sacrament is none, if he that baptiseth hath not an intent to baptise: for dare they avow that the executors conferred Baptisme, or that euer they had any intent to baptise? 7 How many people also died there by Martyrdome without effusion of blood? 8 Also such Baptisme is irriterable (that is, not to be twice administered to one and the same person) what reason haue they, that Martyrdome of a person baptised should not be a Sacrament, but the Martyrdome of a person not baptised should be a Sacrament? 9 Doe not our aduersaries make themselves mention of a Baptisme of the Spirit, which they call *Baptismus flammis*, which supplieth the default of the Baptisme of water? and what else doe we say? 10 But if we craue for small examples out of the holy Scriptures, euery man knoweth that to the Israelites Circumcision was the same which at this day Baptisme is to vs, and that the necessitie was alike: and yet infinite people were saved vnder the old Testament without Circumcision, as all the faithfull women, and such as truly repented among the Ninuities. 11 But what a presumption was it in them to build for children dying without Baptisme, a seuerall Chamber vnder the earth, which they terme the Childrens *Limbo*; whereof wee finde not any mention either throughout the Scriptures, or in all the antiquitie of the Church. 12 This do they place vnder the earth, yet tell they vs not where it shall be when the earth shall not bee: nor whether these Infants shall vndergoe the iudgement in the latter day, and what sentence the Iudge shall give: neither do they shew vs the reason wherefore the bodies of these children be throwne headlong into a bottomlesse pit. 13 Such is in the Hospitall called *Hofel Dien*, at *Paris*, as unworthy of Buriall.

III. DEMAND.

That we ought not to baptise but when there is a Sermon.

ANSWER.

THis doe not we beleene. A Sermon is seemely, but not of absolute necessitie. None of vs doth beleue that Baptisme administred without a Sermon is no Baptisme, or that it ought to be reiterated. True it is that we say, that as Seales without writings are vnprofitable, so the Sacraments without the word are vnfruitfull. But, by the word, wee vnderstand the promises of the Gospell, and the forme of Baptisme instituted by Iesus Christ, and not a Sermon, as this Inquisitor weeneth.

III. DEMAND.

That it is not lawfull to make the signe of the Crosse.

ANSWER.

SO doe not we say: yea, we could willingly be content to be iniointed to make a million of signes of the Crosse, so it might tend no further then to reduce our Aduersaries into the right way. Indeed we doe say, that the making of the signe of the Crosse vpon the Host, to expell the force of the wicked spirits (as Pope Innocent saith) is as much as to seeke to succour Iesus Christ without necessitie. Also that the making of the signe of the Crosse vpon a mans mouth when he yawne, is not the way to stop the Deuils passage, who entereth into mans heart, not by the mouth, but by the eies and eares, that is to say, by the obiects and speeches whereby God is offended. It were therefore more requisite, at the hearing of a filthie word, or of a Iesuities Sermon, to make the signe of the Crosse vpon the eare. We also say, that when that thing which in the Primitiue Church was a

Innocent 3.
lib. 1. de Mist.
Mist. cap. 58.
Efficis super ea
Crucis signaculum,
et per crucis
virtutem
omnes conatus
Diabolice malignitatis
effugiat, ne contra
Sacerdotem vel
Sacrificium aliquo modo
prauealeat.

marke of Christian profession, grew to be an action of Superstition, it was expedient to take it away for the abuse sake: the same not being in its owne nature necessary, neither practised by Iesus Christ, neither by his Apostles or Disciples. Especially, the making of the signe of the Crosse vpon the Singing bread, as they call it, or vpon the consecrated Hosts in all antiquitie without example: for the Liturgies of *S. Iames*, and of *Chrysostome* are manifestly false, and forged of late, as making mention of persons that liued not of a long time after, and to all antiquitie were vtterly vnknewne.

V. DEMAND.

That we may not ballow or consecrate water, and being ballowed, that we ought not to vse it.

ANSWER.

WEe say not so: onely wee say that wee doe indeede finde that the Heathen did vse holy or lustrall water, but that wee finde not that euer the Apostles vsed any. And because we are not so light of beleefe, we demand of our aduersaries whether the word of God doth teach them that water consecrated by either words or signes, be of any force against the Devils: for the Gospel sheweth vs the meanes whereby the Apostles cast them out, namely, by Faith, by Prayer, and by Fasting, *Mat. 17. 21*, but neuer by holy water.

VI. DEMAND.

That the bread of the Supper is onely the figure of the body of Iesus Christ.

ANSWER.

THis is likewise a slander. Wee doe indeed beleue that the bread of the Supper is the figure of the bodie of Christ: by this figure meaning no other then
the

propounded by Father Cotton.

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the same which Iesus Christ called *Commemoration*. But that it is onely a figure we say not, considering that Saint *Paul* calleth the Sacrament of Circumcision, not onely *Rem. 4.* a signe, but also a seale: thereby teaching vs that the Sacraments doe not onely signifie, but also doe seale Gods promises. We doe also beleene the saying of Saint *Paul*, *1. Cor. 10.* That the bread which wee breake is the *Rem 4.* Communion of the body of Christ: For the Sacraments are not onely signifiative of the grace of God, but also exhibitue, and doe not onely represent them, but also doe present them vnto vs.

VII. DEMAND.

That the Church may erre.

ANSWER.

THIS is likewise slanderous: for I beleene that by Church hee meaneth the same that is spoken of in the Creede: also, that hee meaneth that wee should say that shee may erre in the decision of doubts, or matters of Religion: wherein hee would make vs beleene that we doe not. For wee hold that the Church cannot erre in the decision of doubts, because it was neuer assembled to decide them, neither did ever make any decision at all. For, this Church, being the Communion of Saints, and the assemblee of all the elect that are, were, or shall be upon the earth, as the Apostle to the *Hebrewes*, *cap. 12. vers. 22.* doth define it, that it is the assemblee and Church of the first borne that are written in heauen; it appeareth that this body of the Elect was neuer assembled for the deciding of any matter. It therefore neuer erred in such decisions.

VIII. DEMAND.

That we are not to receive Traditions.

ANSWER.

ANSWER.

THIS is euen such another, and disguiseth our beleefe. Wee doe not reiect all manner of Traditions, but onely such as are repugnant to the holy Scriptures, or that men do forgoe at their pleasures without necessitie, by them to impose such a yoke vpon consciences, as God neuer imposed.

IX. DEMAND.

That the Saints in glorie cannot heare our prayers.

ANSWER.

BY Praiers wee meane not the sound of words, but the conception of his heart that praieth. 1. This the Saints doe not know: for the holy Scripture saith, that God onely knoweth the hearts of men, *1. Reg. 8. 29. 9.* and *1. Chron. 6. v. 30.* And this is one propertie of God, whereby the holy Scripture honoureth God, *vid.* by knowing the hearts, *Acts 1. v. 24.* 2. Moreouer, there needeth a diuine power to know the thoughts of an hundred thousand persons differēt in places, that poure out their praiers at one time. 3. That if in seeing God, they did see all things (as they would perswade vs) they should also see things to come, and consequently should know the day of iudgement, which neuerthelesse Iesus Christ saith, the very Angels are ignorant of, and that none knoweth it, *Mat. 13. v. 32.* 4. If any man tell vs that God can giue them this vertue or power, we answer, that here the question is not what God can doe, but what God will doe, and require our Aduersaries to make prooffe of his will herein. 5. Wee also know that God will not haue the Saints to be Gods, or equall with God, as they should be if they had an infinite knowledge: and if in seeing God they should know all that God knoweth.

knoweth. 6. Furthermore, the thing which doth most especially distinguish the Creator from the most excellent creatures, is this, that God both knoweth and worketh infinite things in one and the same moment, but the continuance and actions of creatures are successiue, and the one is done after the other. Therefore the Saints neither know, nor can conceiue infinite things in one instant. 7. This demand doth also make a false report of our Beleeve. For we doe not say that the Saints either can or cannot heare our praiers, but onely that they doe not heare them.

X. DEMAND.

That Priests and Monkes may breake the vowes of Obedience, Pouertie, and Chastitie, that they haue made to God.

ANSWER.

THE Inquisitor would perswade vs that wee beleeue this, albeit wee beleeue the contrarie: for wee doe hold that Priests ought to obserue the Vowe that they haue made to obey God; and wee complaine, that they hauing vowed obedience to God, doe obey the Pope more then God. Wee also hold that Priests ought to keepe Chastitie: but if a Priest, burning with incontinencie, haue made a vow that hee will neuer marrie, such a vow, as being repugnant to the vow of Chastitie, and to the vow of obeying God, ought not to be kept. The Commandement of God is laid downe in 1. Cor. 7. vers. 9. *If they cannot containe, let them marrie, for it is better to marrie, then to burne.* Whosoever maketh a vow to obey God, hee maketh a vow to keepe this Commandement, yea, had hee made no vow, yett is hee bound to keepe it. As for the vow of pouertie, wee vnderstand not how this word is meant: for the words haue at this day altered their signification: con-

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sidering

sidering that we finde none so well fed, or liuing so much at ease, or gathering more pence vnder the pretence of Pardons, then those that make profession of pouertie. The pouertie of the lesuites is more abundant then the riches of others. Pouertie, which in time past was an affliction, is now a profession. In like manner, Ignorance, which in others was a vice, is in the ignorant Friers a vertue: wherefore these our Masters must haue a new *Calepine*.

XI. DEMAND.

That the state of Mariage is more pleasing to God then single life.

ANSWER.

THis is one of the greatest slanders: for contrariwise, we doe acknowledge, that A chaste and continent single life hath advantages aboue mariage. Only we say, that the chaste mariage is more acceptable to God, then incontinent and whorish single life. Wee referre men to Rome, and to the Cloisters both of men and women there, to behold the fruits of Romish single life: for we, who obserue the rule of Gods word, namely, *That we must not doe euill, that good may come of it*, cannot in any wise approue the cause of Cardinall Bellarmine, who being not able to denie, that at Rome the most holy Father suffereth publike Stewes, for excuse, saith, That it is lawfull for a Magistrate to permit a lesse euill, to hinder a greater: and doth shew, that God may iustly suffer sinne in the world by the example of the Magistrates, who doe grant harlots a certaine part or quarter of the Citie to dwell in. Was it possible to finde a more honest comparison, for to represent vnto vs the iustice of God, then the example of Magistrates, establishing the Stewes?

Rom 3.
Bellarmin. lib.
2. de amiss. gra-
tia, cap. 18.
S. Dicit. Non
peccat Mari-
stratus si mere-
tricius etiam
licetum verbum in-
colendum attri-
buat, quamuis
eius sciat eo lo-
co ipsas non be-
ne vsuras. Po-
test enim per-
mittere minus
malum vt ma-
iora impedian-
tur.

XII. DEMAND.

That the Bookes of the Macchabees, of Ecclesiasticus, of Wisdome, of Tobie, and of Baruch, are Apocryphall.

ANSWER.

AFTER ten slanderous demands, hee hath bethought himselfe to propound one that is not so: for indeed such is our beleefe, grounded first vpon this principle of Saint Paul, *Rom. 3. That God is true*: whereof it doth follow, that the Scripture diuinely inspired ought to be free from vntruth. But in these bookes we finde many vntruths, which our Aduersaries could neuer yet excuse, and whereof there be fundrie Bookes written expresly. 2. Againe, these Bookes are not contained in the originall of the old Testament, which is the Hebrew Bible. 3. Also, Iesus Christ and the Apostles, who vpon all occasions doe alleage the passages of the old Testament, did neuer name any of these Bookes, or out of them cite any one passage. 4. Particularly the Author of the *Macchabees* in his second Chapter, vers. 19. doth tell vs, that his intent was to abridge into one volume the five books of *Iosue*: how then can the abridgement of a prophane Booke be a Canonically Booke? 5. And this, that himselfe toward the end doth doubt whether hee hath spoken well, and as it appertaineth to the Historie: also soone after hee excuseth the baseness of his stile: all which is farre from the dignitie of the spirit of God, who giueth eloquence enough to those whom hee inspireth, and reaping no profit by being beleecued of men, neuer excuseth himselfe vnto men.

XIII. DEMAND.

That Iesus Christ descended into hell, to deliuer the soules of the Fathers that attend his coming: or at the

least, that before the ascension of Iesus Christ, the soules of the Saints were receiued into heauen, not into any Limbus, or any other third place.

ANSWER.

Belarmine in his fourth Booke of Christ, cap. 11. Also the Catechisme of the last Council of Trent, in the Article of the descension into hell. Pag. 63.

WE finde this euidently in the Scriptures : for we finde that the theefe died fortie three daies before the ascension of Iesus Christ; also, that ypon the day of his death, Iesus Christ said vnto him, *This day thou shalt be with me in Paradise* : For we are not so subtrill, as by this word *Paradise* to vnderstand hell, or *Limbus*, as our aduersaries doe : principally considering, that Saint *Paul*, 2. *Cor.* 12. hauing said in the second verse, that he was rauished into the third Heauen, doth soone after call this third heauen *Paradise*. 2. Heereunto how *Moses* and *Elias* talked with Iesus Christ ypon the Mountaine, *Mat.* 17. 3. They were not therefore in some den vnder the ground. 3. Also, if the death of Iesus Christ were of power sufficient to deliuer the Fathers of the old Testament out of hell, why not out of *Limbus*, which is said to be a more easie prison ? 4. If Iesus Christ his rising drew these soules out of *Limbus*, yet brought them not into heauen before his ascension, what became of them all the fortie daies betweene ? 5. Finally, this so bold a fiction and hidden den of soules, which is now said to be vnprofitable, cannot wee admit, because wee finde no prooffe thereof in the word of God.

XIII. DEMAND.

1. *That wee must not confesse our sinnes to any other, but to God only.*

ANSWER.

HERE begin the slanders againe. We say not so. But that wee must confesse our faults one to another, that

that is, reciprocally, as saith *S. James*. Whereof it followeth, (forsooth) that if a woman prostituting her selfe to her Curate, confesseth her sinne vnto him; her Curate ought reciprocally to confesse his sin to her, and so to obey the commandement of *S. James*; who in this place speaketh not of the peoples confessing in the eare of the Priest, but of that confession that every man ought to make to his neighbour, after hee hath offended him. And this is euident by that which he hath added. *Confesse (saith he) your offences one to another, and pray ye one for another.* For as we are not to pray for the Priests onely, but for euery one that standeth in neede; so must we not confesse our selues to the Priests onely: but to euery one of the people whom we haue offended. Thus is the commandement of Saint *James* equall as well for Prayer as for Confession.

XV. DEMAND.

That faith onely iustificeth.

ANSWER.

THis demand is fraudulent and doubtfull, or ambiguous. First, he ought to haue expounded, whether he meaneth of iustification before God, or before men: for wee doe not deny, but that in the sight of men wee are iustified by workes: but before God, hauing but two meanes to be iustified, either by our owne righteousnesse [which is iustification by the workes of the Law] or by the righteousness of another (namely by the righteousness of Iesus Christ, which is by faith) wee finde in the Apostle *S. Paul*, *Ephes. 2. vers. 8. and 9.* *That wee are saved by grace, through faith, not by workes:* And *Galat. 2. vers. 9.* *That wee are iustified by faith in Iesus Christ, and not by the workes of the Law.* Now that by the workes of the Law, he also vnderstandeth the workes

of the morall Law, the whole course of the Epistle doth shew: for in the next Chapter he saith, *Curfed is hee that continueth not in the words of this Law*: which is a passage alledged out of the end of the 27 chapter of *Deuteronomie*, wherein wee haue no mention but of the transgressions against the Morall Law. And in the fift Chapter hee saith, *that the whole Law is fulfilled in this onely word, Thou shalt love thy neighbour as thy selfe*. Some Iesuites doe say, that faith iustificieth, because it is the beginning of our regeneration: as if I should say, that a mans knowledg consisteth in knowing an *A.* and a *B.* because he beginneth by them. But *S. Paul Phil 3.9.* and in many other places, opposing the righteousness by the Law to the righteousness by faith, cutteth off this shift: for as the righteousness by the Law is the same which consisteth wholly in the obedience to the Law, even so, the righteousness by faith is the same which consisteth wholly in faith: otherwise there were no opposition. And in the fourth to the Romanes, hee maintayneth, that *Abraham* and *Dauid* were not iustified by works: yet hee speaketh of them, not as when they began, or before they began to bee regenerate: but when they were well forward in godlinesse: namely, when *Abraham* offered his Sonne: and when *Dauid* writ the 32 Psalm: In which Psalme *Dauid* (saith *S. Paul*) declareth, *that mans beatitude consisteth in this, that God imputeth vnto him righteousness without workes*. Faith therefore cannot be without workes, yet doth it iustifie alone, and without workes: as our eyes are not without our eares, yet doe they onely see, and that without any helpe of the eares.

XVI. DEMAND.

That when the fault of sinne is taken away, the punishment also is taken away.

A N.

ANSWER.

THis is likewise slanderous: for wee doe not say, that when God hath pardoned the fault, all punishment is necessarily taken away, but onely that punishment which is satisfactorie to Gods iustice. For there be punishments which serue to amend man, yet not to pay God: to correct our vniustice, yet not to satisfie Gods iustice: and these are Exercises and Tryals, not Payments, which cannot bee made after the fault is forgiven: and this dowe proue: 1. Because God is no mocker, neither doth he contradict himselfe. But it is a mockery to forgive a man his sinne, and not the punishment of his sin: to tell him, I forgive thee thy debt, not the payment of thy debt: our sinnes are debts, as it is said in the Lords prayer, the payment wherof is punishment. 2. Againe, because Iesus Christ paid not otherwise for our fault, but by bearing the paine, hee therefore payed for the paine, and there was but one payment for both: It is therefore the forging of a new Gospell, to imaginethat hee paid more for the one then for the other: for if hee hath fully paid for the fault, then also for the paine. And if he hath fully paid for our paine, the same was for our acquittall, and to discharge vs. 3. Likewise because God is iust, it were iniustice to punish a man with satisfactorie paine, that hath no fault, and so consequently is not faulty. The fault therefore being taken away, the paine is also taken away.

XVII. DEMAND.

That God created not all men to a like estate, but that hee created some to be saved, and some to be perpetually damned.

THE ANSWER.

THese words thus rawly propounded, may be mistaken, and otherwise vnderstood then we doe belecue.
In

In this sense they be true, *That God hath predestinate some to salvation in his sonne: and others hee hath preordained to damnation for their sinnes, which hee fore-saw:* for God damneth none but for their sinnes, neither doth he delight in the destruction of his creature: as also hee hath not chosen some rather then other some in regard they are better; but to the end to make them better: neither doth hee fore-see any other goodnesse in that creature, then the same which hee will infuse into him. For he is the spring of all the goodnesse that is in the creature. The Apostle *S. Paul* is expresse of our mindes in the ninth of his Epistle to the Romanes, and in the first to the Ephesians, *vers. 4.* as also the Iesuites doe confesse the same, hauing of late herein ranked themselues with vs, as being forced by the truth. For whereas the common opinion of others is, *That God elected to salvation those whom hee fore-saw should be good men, and that should doe good workes, so to meritt salvation,* Bellarmine on the other side disputeth tooth & naile against it in the tenth Chapter of the second Booke of Grace and Free-will, saying, *God chose not men because they should bring forth the fruits of good workes, and perseuere in good workes: but he chose them to make them doers of good workes, and perseuerrers in goodnesse:* and toward the end of the 11. Chap. he saith thus; *If God predestinated men, because he foresaw that they should make good vse of free-will, why did he not predestinate the Tyrians and Sidonians, of whom Iesus Christ spake, Math. 11. and of whom the truth doth testifie, that they could well haue vsed their free-will, and yet saith he, Out of all question they were neuer predestinate, but with the other vessels of dishonour, left in the corrupted lump.* Wherein hee followeth *Thomas* and *S. Augustine*, who were so instructed by the word of God.

*Non elegit
Deus homines
quia vidit se
eligendum ab
eis, ipsosq; boni
operis fructum
allaturos, & in
bono perseuera-
turos, sed elegit
ut facias bono
operantes & in
bono perseue-
rantes.*

XVIII. DEMAND.

That every one in his own particular hath not his Angell-Guardian.

ANSWER.

YET one slander more. For wee affirme not any thing heerein. True it is, that as concerning the faithfull, wee say with *David, Psalm. 34. The Angell of the Lord tarrieth round about them that feare him.* And with the *Apostle, Heb. 1. The Angels are ministering Spirits, sent for their sakes that shall be heires of salvation.* And *Iesus Christ, Mark. 13. saith, that the Angels of little children doe behold the face of the heavenly Father.* But that every one (that is to say, both the good and the bad) as the Questionarie saith, hath an Angell-Guardian, we finde not in the Scripture. Considering withall, that wee see some Iesuites aske counsell of the Devils concerning things to come, and concerning Questions of Diuinitie, which surely they would neuer doe, if they had any one good Angell-Guardian, for they would rather aske counsell of him.

XIX. DEMAND.

That it is not lawfull to salute, or to invoke, or crasse aide of this Angell, or any other, either in generall or in particular.

ANSWER.

TO salute an Angell or a Saint, is a mocking of them: to invoke a Saint or an Angell, is an offence to God. The reasons are euident. To salute one, is to say, *God keepe you, or Good-Morrow*: also, to salute, is to desire ones health, which is a kinde of praier that wee make for him. But our Adversaries doe acknowledge it to be a wrong to a Saint to pray

for him. And it is a grosse abuse, even at this day, to say to the Virgin *Mari*, *Aue Maria*, that is to say, *God keep thee Mary*: this is no inuocating or calling vpon, but a praying for her. As for inuocating an Angell or Saint, it is repugnant to the rules and examples of Gods word. 1. Saint *Paul* saith, that wee cannot inuocate any, but him in whom we beleue: *How shall they* (saith hee) *inuate them on whom they haue not beleued?* *Rom. 10.* But wee are taught both by the Scripture, and by our Beleefe, to say, *I beleue in God the Father, and in Iesus Christ, and in the holy Ghost*: but in no wise, I beleue in any Creature. 2. It is also requisite, that hee, whom a man doth inuocate, should know his heart that doth inuocate him, and be assured whether hee bee an hypocrite. But Gods word doth testifie, that God onely knoweth the hearts of men. 3. Neither can wee haue any better Aduocate then Iesus Christ, who (saith Saint *Paul*, *1. Tim. 2.*) is our onely Mediator. 4. Sith also it is God himselfe that inspireth our hearts to pray, and stirreth vp in vs those groning sighes that *S. Paul*, *Rom. 8. 26.* speaketh of, what neede wee any intercessors to commend vnto God that praier which God himselfe hath inspired into vs? or to cause the voice of the Spirit of God to be acceptable vnto God? 5. Neither doe wee finde any example or commandement to inuocate Creatures, thorowout all the holy Scripture: but one expresse example wee haue of an Angell reiecting the adoration of *S. Iohn*, who did not adore this Angell, as thinking him to be God: for in the *Reuelation*, *cap. 22. v. 9.* hee saith directly, that it was one of the seuen Angells that had the seuen Vials, who soone after forbade *S. Iohn*, when he would haue worshipped him, *cap. 22. v. 9.* 6. To be breefe, our Adversaries are in this cause so perplexed, that they begin openly to teach that inuocation of Saints is not necessarie, and that wee may be

1. Chron. 6. 30

saued

saues without it; notwithstanding, Pope *Innocent* the third affirmeth the contrarie in his third Booke of the Mysteries of the Masse, cap. 9. *Necessarium nobis est in via Sanctorum suffragium, &c.* And that the Masse is not content with their intercessions onely, but also craveth of God saluation through their merits, even so farre forth that *Bellarmino* saith, that they be in some sort our Redeemers. And indeed it is holden, that they pay for vs, sith the Pope doth conuert their supererogatorie satisfactions into payments for other men. All this is taken out of the vnwritten word.

Quorum meritis precibusq; rogamus.

Ll. 1. Indulgen. cap. 4. in the end of the Chapter.

XX. DEMAND.

That God permitteeth not sinne, but willeth it, as *Caluin* saith in his Institutions, lib. 1. cap. 17. §. 8. & cap. 18. §. 1. & 2.

ANSWER.

WE heare that our Aduersaries haue printed *Caluins Institutions*, wherein they haue altered whatsoeuer they list: if it be so, it must needs be that the Author of these questions hath thereout taken all that he imputeth vnto *Caluin*. For so farre is *Caluin* in the eighth Section of the seventeenth Chapter of his first Booke, from saying that God willerh sinne, that euen thorowout all that Section there is not one word of sinne; neither doth hee there speake of the euill of the fault, but of the euill of the punishment and afflictions. As concerning the first and second Sect. of the 18. Chapter, the Author taketh this word (*to will*) in a contrarie sense. For it doth not import that God is the Author of sinne, but it onely excluderh the naked and idle permission: because the wicked, doing euill, (as *Iudas* and the Iewes, when they betraied and crucified Iesus Christ) doe it voluntarily and of their owne motion:

and yet neuerthelesse for all this doe no more but what the counsell of God had before determined should be done, as saith Saint *Peter*, *Acts* 4.8. Thus you see in one Demand two slanders: here followes the third, that is, that this Demand presupposeth that wee are grounded vpon *Caluin*, or bound to defend him, whom neuerthelesse wee knew to be a man, and subiect to errour, who also doth still referre vs to the Scriptures, to the end we should not build vpon him. The slanders of our Aduersaries doe more binde vs to reade him then his owne authoritie. But our Aduersaries doe not rancke the Popes in this degree: for they hold that the Popes cannot erre in Faith, and therefore they are bound to defend all their sayings: as the saying of Pope *Clement* 1. who in *Caus* 12. *Can. Dilectissimu*, approoueth the opinion of *Plato*, who saith that *Goods and Wines* ought to be common; and calleth him the wisest of all the Greekes. Also, the opinion of *Iohn* the 14. who taught, that the soules of men doe die with the soules of beasts, and for the same was condemned in the Councell of *Constance*, *Sess.* 11. Also the Canon *Christiana*, in the 34. Distinction, which saith, that a *Christian* ought to have but one Wife, and for want of a Wife a Concubine. Also the Canon *Hac ratione*, *caus.* 31. *qu.* 1. which saith that the Apostle *S. Paul* spake against both truth and reason. In this Demand there is yet a fourth trick of bad meaning. Hee requireth a prooofe of that which *Caluin* saith in such and such places, and yet in the same places hee might have found the proofes added by *Caluin* himselfe: would he wish vs to copie him out the Chapters? or can he better reade our writing then the Impression of the *Institution*? Let him then seeke the places if he list: and if they content him not, let him refute them.

a *Hac ratione*,
Or. *Apostoli*
praeceperunt se-
cundum adire
nuptias propter
incontinentiam
hominum. Nam
secundum qui-
dam accipere, se-
cundum praecep-
tum *Apostoli*
est, secundum
autem ra-
tionem verita-
tis est, &c.

XXI. DEMAND.

That we must use no Lights in the Church, neither any Ecclesiasticall Ornaments, distinguished from the seculars.

ANSWER.

WHo ever said so? Do not wee our selues light vp Candles in our Churches, when wee cannot well see? Haue not the Pastors habits conuenient for the Action or seruice, in the Churches, where they may go on foot to serue God without riding on horseback? But to aske whether wee may light vp Candles at high-noone, is a question out of the compasse of Diuinitie, and may be decided by common sense. For, it is as much as to aske whether wee must walke through the towne with Lanthorne at high-noone, or whether we shall need a comber to a bald head. Wee know that the Gentiles vsed Tapers in broad day-light, and lighted them about the Images of their Gods and great Personages: but we are not their Disciples. And vpon this quarrell doth S. Hierome confute the slander of *Nigilantius*, who complained that we light vp Candles in the broad day-light. *We light not vp (saith S. Hierome) any Tapers in broad day-light, as thou vainly dost slander vs: but onely by this remedy to qualifie the darkness of the night.*

XXII. DEMAND.

That a Bishop is inferiour to a Priest, and that a Deacon is aboue a Priest, that is to say, that the Superintendens is no more then an Elder in the Church, and that the Minister is aboue the Elder.

ANSWER.

ASlander. Wee say not that the Bishop is inferiour to the Priest: but onely that in the new Testament

* For the places oft-times appointed to Protestants for exercise of their religion are some miles distant from their habitation.

Cic. Offic. 3. Omnis uisus statua & ad eas Tibi & Cerei.

Ouid. Ep. Medea. Adit uo ad magnas pinas tanta deos. Cereus non clarescunt accendi. mus, ut in fratribus alumnis, sed ut semper uisus non solatis temperemus.

the same persons are called Priests and Bishops. 1. Saint Paul to the Phil. 1. v. 1. salutes the Bishops and Deacons of Philippi, omitting the Priests, and naming many Bishops in a heathen towne, where the Church was small, it is evident that he termeth the Priests Bishops. 2. In the 10 of the Acts vers. 17. the same Apostle assemblith the Priests and Elders of the Church of Ephesus: but in the 28 verse hee termeth the selfe-same persons Bishops. 3. Likewise, in the Epistle to Titus, cap. 2. ver. 5. he saith, *I have left thee in Creete, that thou mightest establish ~~wise~~ ^{elders}, Priests or Elders from towne to towne; namely, if there be any that is unreprouable, the Husband of one Wife onely, hauing faithfull Children, not accused of dissolutenesse: For, a Bishop must be unreprouable, &c.* Who perceiueth not that here he nameth him a Bishop, whom a litle before he called a Priest?

Now the reason why Presbyters or Priests are called Bishops or ouer-seers, is, because the power of Priestly Order. 1. Of dispensing the Word and the Sacraments (wherein that ouer-sight of theirs essentially consists) is equally in Presbyters or Priests, and in those whom now by an excellencie wee call Bishops or Ouer-seers: I meane Ouer-seers not onely for their power of dispensing the Word and Sacraments, but also for their power of Iurisdiction and gouernment in their owne Churches.

For, the Apostles ordaining many coassistant Presbyters or Priests, for the edification of the newly conuerted Cities, with their neighbouring places (which they called Churches) for the auoyding of Schisme and confusion, and preservation of vnitie, peace and order established a Fatherly preheminance or prioritie (not a Princely as *Bellarmino* contends) of one Presbyter aboue the rest, not in the power of order, wherein I said they were all equall: but in the execution or exercise

*F. Hier. ad B.
tag.
Cyprian lib. 1.
Epist. 3.
Hier. aduersus
Lucifer.*

cise of diuers particulars that belong to that power; as dedicating of Churches, confirming of the baptised, but especially ordination of Ministers, which things onely in case of necesseitie (that is, in defect of Orthodoxe Bishops) were and might be performed by Presbyters, as appeares they were by Saint *Ambrose*, on the fourth to the *Ephesians*. Whereas otherwise in the presence of Orthodoxe Bishops, the Presbyters were not to meddle with these things which were reserued onely to the Bishops. Without whose leaue (say *Ignatius* and *Tertulian*) they may neither preach, baptise, minister Sacraments, or doe any ministeriall acts. And as one Presbyter euer from the time of the Apostles, had this eminent and bishoply power aboue the rest, in the execution or exercise of ministeriall acts, lest, (as *Jerome* speaks) there should bee as many Schismes as there are Priests: so for the auoyding of like Schisme and Confusion, Bishops haue euer had a preeminent power of Iurisdiction and gouernment in their owne Churches, by Ecclesiasticall censures.

As for the word *Deacon*, the Scriptures apply it to euery Ecclesiasticall Function, yea, euen to Iesus Christ, who was often called *Diakonos*, that is, *Deacon* or *Minister*. The Apostle to the Hebrewes, cap. 8. v. 2. tearmeth him, *The Minister of the Sanctuary*. And *Rom. 15. v. 8. The Minister of Circumcision*. And in the same chapter, *S. Paul* calleth himselfe *The Minister of Iesus Christ*. Likewise to the *Colossians* foure times. Thus doth hee exhort *Timothie* to be a good Minister of Iesus Christ, *1 Tim. 4. 6.* yet in the subscription of the second Epistle he is called a Bishop. Thus you see that in the phrase of Scriptures, the same persons are called sometimes Priests or Presbyters, sometimes Bishops or Overseers, sometimes Deacons or Ministers.

Though wee will not deny, that the word *Deacon* in

Ignat. ad Magnesia. Epist. 3. Tert. de Baptismo.

Aduersus Luciferianos.

ambrosi. 12. contr. iulian.

12. v. 12.

12. v. 12.

12. v. 12.

in a more restrained acception, was vsually applyed to him that administred the goods or mony of the poore, and the Church-Treasure, euen in the Apostles time, to ease them of that care. But when the Treasure of the Church increasing, was committed to certaine Srewards, and the poore otherwise prouided for, they were morespecially vsed for the assisting of the Bishop and Presbyters in things pertayning to Gods Seruice and worship. Whereupon *Tertullian* witnesseth, that in some cases they might baptise: Saint *Cyprian*, that they might reconcile penitents: Saint *Gregory*, that they might preach: and againe Saint *Cyprian*, that they assisted the Bishop and Presbyters in ministring the Sacrament of the Lords body and bloud, and ministrd the Cup. Out of the societie and company of Deacons in each Church, there was one anciently chosen, saith Saint *Hierome*, who was not onely to performe the things pertayning to the Deacons office, but also to prescribe vnto others what they should do: and such were called Archdeacons. These in proceesse of time (notwithstanding all Canons to the contrary, and the violent opposition of Saint *Hierome* and other worthies of those times) were lifted vp, not onely about Presbyters, but Archpresbyters also, for these reasons.

*Tert. lib. de
Baptismo.
Cyp. l. 3. ep. 17.
Greg. Epist.
lib. 4. cap. 88.
Cyp. sermo de
Leprosi.*

*Ad Rusticum
Nouachum.*

*Council. Carth. 4.
Can. 37-39.*

Ad Euagrium.

Ad Euagrium.

1 Because the number of Presbyters (as *Hierome* notes) made them lesse esteemed, and the fewnesse of Deacons made them the more honoured.

2 Because they were busied in the Church-Treasure, and in money matters, which are vsually more regarded in impyments.

3 Because being Ministers vnto the Bishop, they were vsed by him for the viewing of such parts of his Diocesse, as he could not conveniently come vnto himselfe, the dispatch of things for him; and in the end, for reformation of the lesser and smaller faults, which vpon such

such view they should finde. Whereupon at last they obtained a kinde of Iurisdiction, and power of correction by prescription and custome. But this maketh nothing against the Arch-deacons in the Church of England, who vnder that name exercise Iurisdiction. For, by the Canons of our Church they are Presbyters, chosen to assist the Bishop in his gouernment, and not meere Deacons, as sometimes they were.

XXIII. DEMAND.

That the Scripture is easie to be vnderstood, and that the vnderstanding thereof is granted to all. They be the words of Caluin in the 3, of his Institutions, Cap. 21. §. 5.

ANSWER.

IN this passage of *Caluin*, we finde not one word of this matter: neither doth any man deny, but that in the holy Scripture there be darke places. Onely we say, that all that is in the Scripture is not obscure, and that that which is apparent, is sufficient to saluation. The tenne Commandements, and the Articles of faith, contained in the Creed, are there plainly layd downe and expounded. The Fathers in the olde Testament knew not so much, and yet were saued: besides, that there are infinite more matters cleare in the Scriptures: If therefore *Caluin* in any place haue so saide, hee meaneth that in the holy Scripture euery man may vnderstand enough for his saluation. But hee neuer termed the Scripture *Ther amanes buskin*, A sword for all hands: a Forrest of Forragers: hee neuer said that it maketh a man an Atheist, and that hee that beleeueth because hee hath read the Scripture, is no Christian, as saith *Charron*. Neither did he call it, as *Bellarmine* doth, a peece of a Rule; neither doth he say: That the holie Scripture (saying of it selfe that it is Diuine) cannot

a *Charron* in his 3. truth, cap. 4. Thou beleeuest that thou readeest, then art thou not a Christian, read the 3. &c. 4. Chapter, b *Bellarmin.* *De verba I. si non scripto, ca. 12. §. Dico se. cando scripturam, & si non est falsa precipue ut sit Regula fidei ostendit Regula fidei non totalem sed partia-*

herein be certainly beleueed, if we haue no other testi-
mone: for (saith he) *Mahomet* Alterau saith as much
of *Mahomet* in whom we doe not beleene, *lib. 4. De ve-*
ris Delin scriptis, cap. 4. 5. Quare necesse.

XXIII. DEMAND.

That all finnes are mortall.

ANSWER.

WEE doe not simply say so: But our aduersa-
ries making two sorts of sinne, some mortall,
and some veniall, that is to say, pardonable: 1. Wee
say: that to the faithfull repenting him of his finnes, all
finnes are veniall and pardonable: also that the same
finnes which our aduersaries doe hold to be mortall, as
Murder and Whoredome, doe grow pardonable in the
faithfull that doe amend, as appeareth by the exam-
ple of *David*. But as for the wicked and impenitent, in
them all finnes are mortall: that is to say, in that they
abide in them to death, and that God punisheth them
all by death everlasting. 2. We also say, that it is rati-
onelle in our Aduersaries to define that there be but se-
uen mortall finnes: and that all other finnes are not
so: for it belongeth to the Iudge, not to the Offender,
to Iudge what punishment every sin doth deserve: but
we are all guilty, and haue neede of remission in the
sight of God. 3. But among their mortall finnes, why
haue they not put Heresie, Athesme, Superstition, slan-
dering, &c. Be these small finnes, and pardonable in
the Iudgement of (his Holinesse? 4. To call a mans bro-
ther Foele, or to speake euill of him, are they mortall
sinnes in the Iudgement of the Church of Rome? No.
say they: yet doth Iesus Christ in the life of *Matthias*,
say, That, whosoever doth call his brother Foele, is in dan-
ger of hell fire: And *S. Paul*, 1. Cor. 6. verse 19. saith,
That

That flanderers shall not enter into the Kingdome of heauen

XXV. DEMAND.

That with the grace of God we can merite nothing.

ANSWER.

THis Demand answereth it selfe : For whatsoever is of Grace, is not of merit, saith S. Paul; Rom 11. vers. 6. *If it be of grace, it is no more of merites, or else mere grace no more grace.* To merit by grace, agreeth as well as to be frozen with heat : or to be wet with droughth. 1. For how may we merite by grace, considering that it is grace that keepeth our good workes from being meritorious ? that is to say, that they proceed from the grace of God. 2. Againe : Saluation is a gift, Rom. 6. vers. 23. Ephes. 2. vers. 8. and 9. Then is it not obtained by merites. 3. And Saluation is an Inheritance belonging to the faithfull : For as much as they be the children of God, as saith Saint Paul. Rom. 8. *The spirit of God beareth witness with our spirit, that we are the children of God : and if we be children, saith he, then are we heyres :* Hereupon Bellarmine Confession, 2. de Gratia, c. 24, Demonstrat in predestinatione regnum dari certis hominibus quos absque ulla operum praeiudicio dileximus amen si autem constituit ut quo ad executionem via perueniendi ad Regnum esset bona opera.

But no man by merites purchaseth that inheritance which belongeth vnto him as a Sonne. Moreover, Iesus Christ saith, Luke 17. 10. *When we haue done all that we can be the merite of an vnprofitable seruant ?* Admit also that our good workes were as perfect, as they be mixed with infirmity, and that we were wotetighteous then the Angels : what goodnesse were there in all this, which also were not the gift of God ? and what merite can there bee in offering to God that which is already his, and from him ? We confesse that GOD rewardeth good workes : but there bee rewardes that are not deserved. The Father will giue his Sonne a new coat, because he made an A. or a B. yet not in regard

Five and thirty Demands

of his Sonnes merit, but of his owne promise, or so that he is his sonne. But by the way we are to note, that this inquirer doth disguise our opinion, and altereth the Controversie: for our difference is not, whether it bee possible to merit with the grace of God: but whether the holy Scripture doth teach vs that we must merit or purchase saluation by our merits.

XXVI. DEMAND.

That it is impossible to keepe Gods Commandements, even with his grace.

ANSWER.

THis must bee asked of them that beleue it. Wee doubt not but God can giue some man grace to keepe his Commandements.

XXVII. DEMAND.

That God will giue no recompence to good works, which is all one, as to say, that there be no meritorious workes.

ANSWER.

ASlander. Wee hould that God doth recompence good workes: but that heereof it doth not ensue, that good workes are meritorious, and betwene these two there is a great deale of difference. This haue wee shewed in the answer to the 25. demand.

XXVIII. DEMAND.

That there is no distinction of beatitude betwene the blessed, and that they are all equall in glory.

ANSWER.

THe Inquisitor is much deceiued, if hee thinke vs to be of that beleefe. In these curious things wee suffer euery

euery man to thinke what hee list. It is the property of the Popes and Church of Rome, not onely to place in the raneke of Saints whom they please, after the imitation of the Pagan *Apotheosis*, or Deifying of the Roman Senate, but also to ascribe to euery one his office to one the charge of horses: to an other ouer weomen with childe, to an other ouer France, to an other ouer Spaine, &c. and ouer them all to appoint the Queene of Heauen, with extream injury to the holy and blessed Virgin, who taketh no pleasure in that honour wherein God is dishonoured, whose celestiall Royalty is incommunicable with the creature. Also that men should attribute titles & dignities celestiall vnto Saints, without any testimony of Gods word, is a matter no lesse ridiculous and rash, then if the Ants or Pismires should hold a counsell to conserue the offices of the Crowne of France, and the charge of the priuy Counsell to such men as they list.

XXIX. DEMAND.

That we must not vse the like imposition of hands, as the Apostles vsed ouer these of Samaria, and of Ephesus. Act. 8. ver. 14. and cap. 19. ver. 16. and that the said Confirmation was not one of the Articles of the Apostles Catechisme mentioned in the Epistle to the Hebrews. cap. 6. ver. 2.

ANSWER.

HERE is a double slander, and an impossure. For 1. where you say, wee deny you may vse the like Imposition of hands as did the Apostles, wee deny not but you may if you can bestow the like miraculous gifts as did the Apostles vpon the Samaritanes, by laying on of your hands. Secondly, you imply that wee deny all impositions of hands: whereas wee will grant you the like forme (though not altogether the like ef-

(32) of imposition of hands, as was vsed by the Apostles: For as after *Philip* had catechised the Samaritans, and taught them the chiefe points of christian doctrine, the Apostles came and prayed for them, and laide their hands on them: So after children or youth in their owne persons, haue made publique and particular profession of the sum of their faith, or Christian Catechisme (which whers in their name did summarilie profess for them in their Baptisme) wee deny not but Prayer may be made for them, that strength and increase of the grace of the holy Ghost may bee given them, to liue and die in that Christian faith, and newnesse of life, whereof they haue made profession: And thus to those prayers may well be added that ancient and Apostolich ceremony of Imposition of hands, betokening our restrained desires to the parties whom we present to God by our prayers.

But herein is a notable imposture; that you would perswade vs, that the confirmation or Imposition of hands, vsed by your Popish Bishops, is like that of the Apostles. Did they conferre Oyle mixed with Balme? did they crosse in breath vpon it, salute it, *an sanctum Chrysma*, Haille holy Chrisme? Did they anoint the Samaritanes with such Oyle? Make crosses in their fore-heads, giue them kisses, and claps in their eares, binde their fore-heads with fillets, and enioyne them not to wash their faces or heades for seauen daies, as the Popish Bishops doe in their confirmation? which being more like a May-game (as they vse it) then a Sacrament, as they make it, though Christ did not institute it) yet doth the Church of Rome hold it in greater estimation then Baptisme. The Administration whereof they permit to Priests, ro Women, yea euen to the Iewes & Heathen: alwaies referring to the Bishops only the power of Confirmation: Pope *Atelabander* in the second

Bell. lib. de
Confirmatione
cap. 8. & 13.
See the Rhe-
nists on Art.
8, Sect. 8.

Nichol. Pap.
Dist. 4. de Con-
firmatione. Can. 4
quodam Indus.

Can. de lit.

condiscipline of consecration, composing Baptisme with Confirmation, saith that the Sacrament of Confirmation ought to be held in greater honour. And *Resolving* in his Booke of Confirmation, and eleventh Chapter, saith it is great power to strengthen the soule against the Diuell.

It would make a man laugh to heare this Inquisitor enquire whether in the Apostles Catechisme there was ever an Article of Confirmation. For it was his part to proue that there was one, not ours to proue there was none. It is his part that affirmeth, to proue. The rather for that, we dare not assuredly auow, that the Apostles had any ordinary forme of Catechisme. And the sixe Chapter to the *Hebrewes*, in the iudgement of our learned Diuines, doth proue Confirmation to haue beene vsed by the Apostles; or by their approbation, yet doth it not proue Confirmation was an Article of their Catechisme.

Caluin, Baza,
Piscator,

XXX. Demand.

That the precept of anointing the sick with Oile, laid downe in the 5. of James ver. 14. ought not to bee put in practise in the Church, altho it was vsed by the Apostles, Mark. 6. ver. 13.

ANSWER.

The Inquisitor alledging S. *Mark. 6. ver. 13.* affirmeth himselfe; for S. *Mark* saith, They anointed many *deuils*, and anointed many *that were sick with Oile*; and hee doth shew the Apostles and Disciples were therefore commanded to anoint the sick, to heale them: If any one hath this miraculous gift of healing, we doe very well like that he should annoint the sick: But at these daies, they annoint those whose diseases are desperate; and the miracles are all reduced

to one onely kinde, which is the coniuring of Duels? Thus of a Medicine it is made a Sacrament and a miraculous Vnction which healed the bodies, is now grown to be an Vnction vnprofitable both to the body, and to the soule. After the losse of the vertue, they labour to preserue the Ceremony, and yet so altered, and diuersly changed by an artificiaill kinde of trouble that it will aske at the least a good halfe houres worke to conferre extreme Vnction.

XXXI. DEMAND.

That Prayer for the dead may not in vse, even in the time of the Machabees.

ANSWER.

VV Hether it were then vsed or not vsed, it importeth not much: For we liue not now by the example of the *Machabees*, but by the rule of the Gospell, we therefore affirme nothing vpon the point. For the author of the Booke of *Machabees*, having reported many things contrary to the truth of the Storie, might well doe the like in the 2. Chapter of the second booke thereof. The principall matter is, that he there speaketh of praier for the dead, which nothing pertaineth to the controuersie of these daies: for the Author saith, that *Iudas* in that praier remembered the resurrection, and that otherwise it had bene a folly to pray for the dead: Where shall we finde that Masse Priest, who if you demand of him wherefore he recommendeth the deceased in his *monies*, will answer, that it is to the end he may rise againe in glory, or that he regardeth the resurrection?

XXXII. DEMAND.

That St. Peter was the first of the Apostles, as S. Math

S. *Math. cap. 10. v. 2.* saith; the names of the twelve Apostles or of these; the first *Simon*, called *Peter*, &c.

ANSWERS.

THis likewise is calumnious, as well as the former, and almost all the rest. Wee deny not but Saint *Peter* was the first among the Apostles; for it is of no importance, hee might be the first in age, in eloquence, in vertues, or miracles, or in knowledge. All this is possible without hauing power or Iurisdiction ouer the rest of the Apostles; which is that kinde of Primacie, for the which they pleade so hard in these dates.

1 For had the Apostles knowne that Iesus Christ had giuen the superiority and command ouer the rest vnto Saint *Peter*, they would neuer after haue contended among themselves about Primacy, & that even the day before the death of IESVS CHRIST, *Luke. 22. 24.*

2 And S. *John*, cap 1. and S. *Paul*, *Gal. 2.* would neuer haue named Saint *Peter* after Saint *Andrew* and Saint *Iohn*.

3 Neyther would the Apostles haue vnderaken to haue sent S. *Peter* to *Samaria*, *Acts. 8. 14.*

4 Neyther would S. *Paul* haue said of himselfe, that in nothing he was inferiour to the most excellent Apostles, *1. Cor. 11. 11.* where hee saith *In nothing*; hee taketh away all exception.

5 Besides that, say that S. *Peter* had superiority of Iurisdiction ouer the other Apostles, doth it therefore ensue that the same ought to bee perpetuall in the Church? Also that if one man haue command ouer a few, that therefore one man must gouerne all the throughout the world?

6 Doth it also follow that the Bishoppe of *Rome* should be his successour in this Primacie? But say these

F

Doctors

Doctors: Saint Peter dyed at Rome. Admit it were so: but Iesus Christ died at Hierusalem, shall the death of Saint Peter at Rome bee of greater force to deriue the Primacy to the Bishoppe of Rome, then the death of Iesus Christ in Hierusalem, to deriue the Primacy to the Bishop of Hierusalem.

Againe, admit the Pope were Saint Peters Successor, doth it follow that he must succeed him in his Apostleship: for others will say that hee is not his Successor but in quality of Bishop of Rome: and therefore there is faire greater appearance: for likewise the Bishop of Ierusalem was Successor to Saint James: and the Bishop of Ephesus succeeded Saint Iohn and Saint Paul, in that these Apostles were Bishops of Hierusalem and Ephesus: yet were they not their Successors in the function of Apostles.

Finally, were the Pope Saint Peters Successor in quality of an Apostle, and of the head of the Church, had hee not long since lost this succession by reuerfing the doctrine of Saint Peter, and lining in the estate of a temporall Monarch, not of a spirituall Pastor. If then hee bee Successor to Saint Peter, it is in like manner as sicknesse succeedeth health, and as a snailper succeedeth in place of him whom hee hath expelled. To what purpose are the keyes, which serue onely but to shut vp heauen, not Simons Barke, which hath no other use then to trafficke withall? or his net, which at this day is employed to delyll, fishing for Dukedomes, and to entangle Common wealth?

Institution over other Churches: the same ought to be perpetual in the Church: Although it be true that a man may sometime or other therefore one man may sometime or other

Three
It doth it also follow that the Bishoppe of Rome should be his Successor in this Primacy: but sayeth
Doctors



THREESCORE

and foure Demands, propounded to the Jesuits of the Court.

I.



Whether the doctrine of the Gospell bee sufficient to saluation: also whether the Gospell be wholly contained in the new Testament: or if there bee but a part thereof, where we may finde the rest.

2. When the Prohibition, in these statutes made to the Lay people, that they shall not reade the holy Scripture without especiall permission, did first beginne.

3. Whether in the holy Scripture there be cyther example or commaundement to pray vnto Saints: wee aske not whether they pray for the faithfull that are vpon earth, but whether the faithfull that are vpon earth ought to pray vnto them, and where God commaundeth it.

4. Sith wee should offend the King, if at his hands wee should craue any gifts through the merits of some other subiect of his: how dare they in the Romish

*The Prohibition is to be seen in the index of Bookes prohibited by the Councell of Trent, printed at Cologne by Gosiaw Cholin, by authority from Pius the 4. & Clement the 8.

3 Quoniam me-
ritis precibus;
rogamus.

Church speake vnto God in such manner as they dare not speake to man for feare of offending him, in crauing at Gods hand saluation through the merits of Saints, as the Priest doth in his Masse.

5 What assurance haue wee that the blessed Virgin Mary was in body rapt vp into Heauen, and there crowned Queene of Heauen? For tith shee is so portrayed in all your Churches, and the people so taught, there ought to bee some very assured testimony of the same.

6 Whether the Saints in Paradise haue their distinct charges: One ouer France, as S. Denis, another ouer Spaine, as S. James, and other ouer women with childe, as S. Margaret: another ouer Hunters, as S. Eustace, &c. Who gaue them those offices: also when this opinion first began?

Innoc. 3 lib. 3
de miss. Missæ.
cap. 9.
Necessarium
nobis est in via
Sanctorum
suffragium.

7 Whether praying vnto Saints bee necessary to saluation: also, whether by praying vnto God onelie through Iesus Christ, we cannot be saued?

8 Whether God hath commanded to pray in such a tongue as euen hee that prayeth doth not vnderstand: and when this custome began.

9 Whether throughout the holy Scripture wee haue eyther commandement or example, haue in Temples the image of God, or of the Trinity, represented in stone or in painting. Also whereas God in the 4. of *Deuteronomie*, 7, 15, and 16, prohibiteth the representing of him in any graven similitude or image, bee it of male or female: whether hee hath since changed this ordinance: or if hee haue not changed it, wherefore doth the Romish Church dispençe therewith.

10 Whether in the holy Scripture there bee eyther Commandements or example, that we oughte to kneele before the images of Saints, to kisse cloath, light, or sence them &c.

11 VWhether

11 Whether we ought to adore the Crosse with like adoration as God; as *Thomas* in his 31st part, quest. 25. and Cardinall *Cajetan* vpon the same place, and many other Doctors of the Romish Church doe teach. Also when the Priest speaking to the wood, saith; *Aus lignum triumphale*, I salute thee triumphant Wood; whether this Wood vnderstandeth what hee saith; if they answer that they doe it in the honour of Iesus Christ, yet bough the Wood whereto they speake in the honour of Iesus Christ, to vnderstand what is said vnto it; considering also that to speake to the wood of the Kings Chaire in honour of the King, is rather a mockage then honour to the King; and indeede where did God euer command it?

12 whether Iesus Christ hath not paid enough to exempt soules out of the fire of Purgatorie; and if hee hath paid enough, why should any man pay againe that which is already fully paid? Why should they againe satisfie God iustice for that whereof it is already satisfied? what a presumption is it to teach, that Iesus Christ hath not satisfied for the paine due to sinnes committed after Baptisme, and so to impair the vertue of the death of our Sauour; and in a matter of greatest importance to forgoe a new Article of faith, without any testimony of the holy Scripture?

13 Such also that Iesus Christ is yet an intercessor and Mediatour for those soules which they say are yet in Purgatorie, why doe they not immediately come forth at his intercession, but doe still abide there; some hundreds or thousands of yeeres, as appeareth by the Pardons for five or six hundred thousand yeeres granted by the Pope.

14 Again, in as much as other orders of Fryers are at this time of small esteeme in regard of the Iesuits, how comes it to passe, that in priuiledges of the Iesuits

The Carmelites haue
Published cert-
taine Theses
containing
this priu-
ledge and Ca-
bail in his
Booke entit-
led, *The ser-
uices of the Re-
uerendiss.*
maineaineth
this priu-
ledge. Also
the Carmelite
Doctors haue
to the end of
the Booke set
and subsigned
their appro-
bation.
Pope Sixtus
the 5. in the
yeere 1588.
the 7. of May
granted to the
Fraternity of
the Cordeliers
this priu-
ledge inserted
into the Book
of Indulgences,
conferred to
this Frater-
tie. printed at
Paris by Ioh-
le Bone, vpon
Mount S Hil-
lerie, at the
charge of Dil-
gence, in the
yeere 1597.

are inferiour to the Carmelites, and to the Fraternity of
Minorites or Franciscans? For, the Popes haue gran-
ted to the Carmelites this priuledge, *That they shall re-
maine no longer in Purgatory but untill the next Saturday
after their decease.* And the fraternity of the Franciscans
haue also this priuledge, *that they may fetch a soule
out of Purgatory, by saying five Paters,* and as many
Aues upon the Saturday before Palme-Sunday: how,
I say, commeth it to passe that the Iesuits haue no such
priuledge?

In as much as the Church of Rome doth hold
that Purgatorie shall continue no longer but untill the
day of Iudgement, wherof it followeth that none of
the faithfull that shall then liue, shall goe into Purga-
tory: we demand how it commeth that Gods Iustice
requireth of them no satisfaction by Purgatory, and
yet it is now said that they goe into Purgatory to sa-
tisfie Gods Iustice? Is it not an heauy misfortune that a
man dying at this day, and going into Purgatory, there
to be tormented certaine hundreds of yeeres, was not
borne in that later age? for then albeit hee had merited
ten times more punishment, yet should he haue bene
exempt from the fire of Purgatory.

Againe, in as much as in the Romane Church
they hold, that Infants dying soone after Baptisme doe
goe straight into Paradise, what is the reason that
Priests doe take money to pray, and to say Masses for
them; and what benefit doe these infants reape by the
same?

Againe, let them tell vs whether in the holy
Scripture there be any Commandement that we shall
eate no flesh vpon Frydaies or Saturdaies, considering
that euen the ordinary daie wherein Iesus Christ eate
the Pasche, was the Fryday, and that Saint Paul wil-
leth vs, *1 Cor. 10.* that if wee bee inuited to the houses

of

propounded to the Iesuites of the Court.

of Infidels, wee should eate of all that is set before vs without enquiring for conscience sake.

18 Let them also shew vs where God forbiddeth Bishops or Priests to marry: also whether when Saint Paul writ to Timothy, saying: *Let the Bishop bee irreproachable, the husband of one onely wife,* the law of single life were already established.

19 Whether Iesus Christ commanded to sacrifice a propitiatory sacrifice for the quicke and for the dead. And because their Priests vocation is, that they are established to sacrifice Iesus Christ, where is their power or warrant? or where did God establish them Sacrificers, considering that Iesus Christ gaue not this quality to his Disciples, and that the new Testament doth not in any place tearme the Pastors of the Church Sacrificers?

20 Where Iesus Christ or his Apostles did ever minister the Supper without Communicants: also who instituted the first private Masses: likewise, the Masses for Corne, for Heard, for finding things lost, &c.

21 How it cometh to passe that the Masses for Obits and anniuersaries are not founded but for those that haue giuen to the Church: and that the foure orders of begging Fryers are not present at the deaths or Funerals of the needy or poore Artificers.

22 Let them tell vs whether the Priest in his Masse breaketh the samethings that Iesus Christ brake in his Supper: for the Euangelists doe testifie that our Lord made his breaking before the words, which they tearme *Consecrating*; whertof it followeth that hee brake but bread, but the Priest at this day breaketh after the consecration, and which is worse, saith that in breaking he doth sacrifice: which is as much as evidently to say that Iesus Christ sacrificed bread because hee brake it before consecration.

Can. Pernitē-
tia lra. 39. in
calce Decreti.

*Quando uis
comedit vel
corredat corpus*

Christi. &c. 2.

de consecrat
Si quis. Vide

ibidem Glos.

sum. Tum

Cautelas Mil-

se & Thomā

3. quest. 8.

Art. 3.

23 Also because euery reproach that befell to Iesus Christ during his infirmity, befell him for our Salvation: we demand what this reproach wherein the Doctors, Canons, and Cateches of the Romish Church doe say, that the body of the Lord is sometimes deuoured by Mice and Rats, and sometime by Wormes, euen now that he is in his glorie, doth help our salvation?

24 Wherefore sith the Apostles adored not that which Iesus Christ gaue them in the Eucharist: Also that whereas Iesus spake not of sacrifice, neyther made any eleuation of the Host, hauing communicated to all that were present, and spoken in a language that all vnderstood: the Priest at this day doth euery thing contrarie.

25 Also inas much as the body of Iesus Christ, when hee celebrated the Eucharist was fraile, passible, and mortall: but that this body which the Apostles receiued of him, was impassible, and could suffer nothing according to the Doctrine of our Adversaries, let them tell vs whether this opinion bee receiueable, which giueth to Iesus Christ at one time two bodies of contrary nature, or at the least one bodie contrarie to it selfe.

26 Sith also, that soone after that the Apostles had receiued the Sacrament into their stomackes, Iesus Christ sweat droppes of blood, was apprehended, buffered, &c. wee demand whether this body of Iesus Christ, which was in the Apostles stomackes sweate any droppes of blood, cyther was by the souldiers apprehended and buffered: for if hee sweate, was apprehended and buffered vnder the formes, and in the stomacks of the Apostles, he was already passible vnder them, yea and wee must also place vnder the same formes the Souldiers that buffered him: but if vnder those

these formes he sweat not, neither was apprehended nor buffeted, then was there at the selfe same time one Iesus Christ suffering, and one Iesus Christ not suffering: and consequently which was not our Sauour. For it was by his sufferings that he was our Sauour.

27 How doth this saying of the Church of Rome agree: That betwene the Priests hands there is roundnesse, and nothing round: colour, and not coloured: Quantity, and nothing that hath quantity? And indeede if the Consecrated Host be round, and this Host be the body of Iesus Christ, it followeth in good Syllogisme, that some body of Iesus Christ is round. But if the Conclusion be false, so must also one of the propositions bee. Wee therefore demand which of the two it is.

28 Also when *Vittor* the third, was poisoned in a Challice: and *Henry* the seauenth, Emperour, in an Host, we demand what it was that was poysoned: Saying that it was Bread and Wine, you deny the Transubstantiation: Saying, it was the body of Iesus Christ that was poysoned, you doe prophane it: Saying, that it was the accidents, the colour and measures that were impoysoned; it were not onely to mocke at it, but also to make the accidents Subjects of the substance: And all this miracle is onely to kill a Pope and a good Emperour.

29 Sith also the Church of Rome doth hold, that the body of the Lord is fully whole in euery part of the consecrate Host: doth shee not by consequent say that the point of the holy Pen-knife that pricked the Host, where our spring drops of blood, pricked Iesus Christ in all parts of his body? For, that Iesus Christ glorified our many and true wounds, is but a small matter in regard of defending that a Pen-knife could at one onely blow hit in thousand places of one selfe-body.

Pope Inno.
Cent. 3. ad. 4. de
Willet. Misa.
et. 11. 8. et. 11.
hoc color & sa-
por: quantitas
& qualitas,
cum nihil alter.
viro sit caltra-
tum & sapidum,
quantum aut
quale.
Stella. Fascicu-
lus. Tempor.
Naucler, Ge-
nebrard. 4. A-
uenturus. l. 7.
Pa. 598. Plati-
na in Clem. 5.

This is repre-
sented at Pa-
ris in the fore-
front of the
Church of
Billettes.

30 We also demand, sith the Church of Rome doth hold that it is no consecration, vnlesse the Priest haue an intent to consecrate, how the people that is there to adore the Host, may know whether the Priest had an intent to consecrate, or to doe as the Church of Rome doth, for feare of Idolatrie in adoring the Bread that is not consecrated?

*Quod idcirco,
questio supposita
secunda Concilio
um Constantiensis
eucharistia simpliciter
adorantes hostiam
non consecratam
sic adorant,
Adrianus si tu es
Christus.*

31 Also whether the aduice of Pope Adrian, supported by the Councell of Constance, ought herein to be followed, which willeth not that they should adore the Host simply, but conditionally, in saying to himselfe: I doe adore thee, if thou bee Christ, for that is to adore at all aduentures.

32 Againe, if Iesus Christ after the Eucharist had reserved some Hosts (for he might, and it is not credible, but that if a loafe broken into so many pices, there yet remained some crummes) we demand therefore whether these reserved Hosts were also crucified the next day: or else whether Iesus Christ at one and the same time were suffering vpon the Crosse, and not suffering vnder the formes: on the Crosse in one place, and without the Crosse in another: dead in the Sepulchre, and alieue in the Pixe: for if hee had bene crucified in the Pixe, they must also haue laid in the same Pixe, the Crosse, the Souldiers, the Spheare, and the Crowne, &c. Now if this Crosse be not vnder the Host, and yet Iesus Christ is there crucified, it followeth that he shall be there crucified without a Crosse, and smitten without a stroke.

33 Whether in the sixt Chapter of Iohn, in these words, *If you drinke not my blood, you shall haue no life*, the Eucharist bee spoken of. For if it be not there spoken of, how cometh it that the Doctors of the Romish Church doe alleadge this chapter and this verse for their realty and corporall eating? but if it bee there spoken

spoken of, why doe they deprivie the people of life by taking away the Cup? It is to no purpose heere to alledge the concomitance, for he that taketh the blood in the Host drinketh not: now Iesus Christ saith expressly, that if wee drinke not his blood, we shall not have life.

34. Againe, in as much as it is manifest impietie to oppose our selues against Gods ordinance, wee demaund how the Councell of *Constance* can excuse it selfe: which in the 13. Session confesseth, that Iesus Christ instituted and administred the Sacrament vnder both kinds: and that in the Primitiue Church the faithfull receiued both kinds: and yet neuerthelesse complaineth, that in some parts of the world some did rashly presume that the Christian people ought to receiue the Sacrament vnder both kinds. That is to say, that it is rashnesse to desire to imitate Iesus Christ. And it saith, that the custome to deliuer it vnder but one kinde, being by reason brought in, ought to bee holden for a Law: It also declareth all such as shall contradict it to be Heretickes, and grieuously punishable, but by the Secular power. Doe they not here confesse, that the Gospell and the Primitiue Church, are opposit to the Church of Rome at this day? and presume to be wiser then Iesus Christ, and ranke him among Heretickes and men punishable?

35. Whether the Popes pretended power to giue and to take away Kingdomes, and to dispence with Subiects for their Oath of Alleageance, be by Diuine right, or whether it be but an humane order or pollicy onely.

36. We also demand, whether the Pardons that the Pope giueth vpon condition to commit some notable wickednesse, bee auailable: as when in the yeeres 1588. and 1589. he granted seauen yeeres of Pardon

Quod licet Christus post carnem instituerit & su- in discipulis ad ministrauerit sub utraq; specie panis & vini hoc venerabile Sacramentum, tamen hoc non ob- stante, &c.

Cum in nouum lium mundi persi- bus quidam te- merarie prae- sumant populum Christianum de- bere Sacramen- tum Eucharistia sub utraq; specie suscipere, consue- tudo rationabili- ter introducta habenda est pro lege pertinenter asserentes, oppo- situm tanquam heretici arguendi sunt & grauiter puniendi, Inuoca- to etiam auxilio brachij secularis.

to all that would ioine with the holy Vnion, and band themselves against their Prince, yet hee a Catholicke Romane.

37 Wherefore the people are so forward in going to the *Indule* at Rome, to purchase the great Pardons, considering that at all times they may obtaine full pardon, and fixe or seauen hundred thousand yeeres of Indulgences to spare.

38 If a man, needing but tenne thousand yeeres of Pardon, purchaseth an hundred thousand, what shall become of the foutescore and tenne thousand that remaine? for this cause there are at Rome some Churches, where a man may in one day purchase full pardon for all sinne, and eightene or twentie thousand yeeres of Pardons ouer-plus: what shall become of this surplussage and ouer-plus of Indulgences, besides the full remission? Doth the Pope pardon the paine of future finnes, and giue indulgences of prouision.

39 Aboue all the rest, sith the Pope vaunteth himselfe to haue in the Treasurie of the Church all the sufferings and super-abundant labours of the Saints, Monkes and Martyrs which hee conuerteth into payment, for the punishment due to others, distributing them by his Indulgences; wee demand: 1. VVho laid vp these sufferings of the Saints in the Popes Treasurie? 2. VVhen began this distribution? 3. How shall wee be assured that God will receiue them in payment for vs? 4. And wherefore receiue other payments, considering that the death of Christ Iesus is a payment sufficient? 5. Doth Iesus Christ giue to any man power to pay a debt already fullie acquitted? 6. Hath the Pope also in the Treasurie of the Church, the paines and labours of *Noah*, of *Abraham*, of *Iacob*, &c. 7. And vpon what consideration did not the high Priests vnder the Law distribute them to the faithfull

in

* This is to be
scene in the
Booke of Ro-
mane indul-
gences, prin-
ted at Rome.

Anno 1570, by

Giulio Accorso

nella Chiesa di

Pietro in Vati-

cana la prima di

Dominica della

quingagesima

o in Indulgentia

plenaria & si-

stodici milia

anni & tante

quarentene.

in their dayes? or why neither Iesus Christ, nor his Apostles, neither their Disciples in all the first ages after Iesus Christ neuer distributed any Indulgences to the dead? 9. Neither celebrated any *Inbils*. 10. Neither established any priuiledged Altars, wherevpon whosoever can procure the saying of certaine Masses, shall fetch one soule which foruer he will out of Purgatorie. 11. Neither granted Bulls to free any soules out of purgatorie? 12. Neither tied Remission of sinnes to a certaine place, where the Pardons are laid vp. 13. Neither gaue out hallowed graines, or *Agnus Dei*, seruing for the remission of sinnes. Is all this now done, because the Popes are more full of Inuentions then the Apostles? or that God is now more liberall then heretofore?

40 VWhether the Pope hath power to giue to some a higher degree of glory in heauen then to other some? If he haue this power wee demand where, or when God gaue it him? If he haue it not, why doth he attribute it to himselfe, as *Innocent* the third in his Bull *Ad liberandam*, which is in the end of the Counsell of *Lateran*, where he promiseth an augmentation or encrease of glory to those that will goe to the holy warre: but to such as will not goe in person, but send a man at their owne charge, he giueth them no more but Remission of all their sinnes. As likewise the last Councell of *Lateran* in the ninth and tenth Sessions, attribureth to *Leo* the tenth, that he hath all power in heauen and in earth: as also doth the Booke of sacred Ceremonies, *lib. 1. Sect. 7. cap. 6.*

41 VWhether the Pope and Church of Rome can at this day make any Articles of faith: If they can, where is the authoritie? has God hath giuen them, if they cannot, wherefore did *Leo* the tenth in the Bull *Exurge Domine*, joined to the last Councell of *Lateran* in the

*In retributio-
ne iustorum sa-
lutis aeternae pol-
licemur aug-
mentum.*

*Certum est non
esse in manu ec-
clesiae aut Papae
statuere articu-
los fidei.*

line

G 3

insert

insert this among the Heresies of *Lucan*, That he said: *that the Pope and Church of Rome make no Articles of faith*?

3rd. 4. & 6.

42 Whether the second Councell of Nice spake well in saying, that Images were equivalent with the Gospell, and that we must worship them. Also that we may paint Angels, because they be corpoall: that a Temple without Images is nought worth: and that of all Heresies it is the greatest to bee an enemie to Images.

43 Whether the sixe and seauen Councils, condemning Pope *Honorius* of Heresia, and the Councell of *Constantinople* condemning Pope *John*, the 13. for denying Heaven and Hell, and teaching that the soules are mortall; did beleue that the Pope cannot erre in faith: It killeth not whether these Councils were well or ill enformed: onely wee demaund whether they did beleue that the Pope cannot erre in faith, as they teach at this day.

44 1. When the Pope began to weare three Crownes,

Diff. 6. *Cen. Sa-*
sis est. In the
glosse of the
Clementine.
Cum inter Do-
minum Deum no-
strum, &c.

1. Booke of sa-
cred Ceremo-
nies, *Scilicet* 7. & 6.
Councell of
Lateran, *Scilicet* 1.
3. & 9. &
10.

As lately a-
gainst the Ve-
nitian Com-
mon-wealth.

2. To preach no more. 3. To be called God vpon earth, and the Diuine Maiesty. 4. And King and Prince of all the earth. 5. To dispence with oathes and vowes made vnto God. 6. To permit marriages within the degrees prohibited by the word of God, as of the first with the second degree. 7. Not to drinke the Wine out of the Challice, but to sucke it out with a reed. 8. To be adored. 9. To put whom he list into the ranke of Saints, appointing them their feasts, &c.

45 Whether the Popes Excommunications, cast out against a whole estate for pecuniary matters, and ciuill pretensions, are of any force: and whether they that die in such estate, during their Excommunication, be for ever damned. Also what is the meaning of those words spoken to Saint *Peter*, *kill and spare*: and

and whether the same bee also spoken to the Pope?

46 For how much were the voices of the Cardinals bought in the election of a new Pope, in the first age after Iesus Christ? Also whether a Prince that hath spent three or foure hundred thousand Crownes to procure a favourable Pope, may presume that all this corruption and these mercenary suffrages, were guided by the Spirit of God: or whether a Pope thus purchased cannot erre in faith?

47 To what a rate are the taxes of absolutions and dispensations of the Chancery and Penitentiary of Rome now raised. For we haue the Taxe printed at Paris, by authority of the Court, in the yere 1520: when all this Marchandize was farre better cheape: for hee that had laine with his Mother, or with his Gossip, paid for his Letters of Absolution five grosses. He that had slaine his Father or Mother seauen grosses: and he that had falsified the Apostolicall Letters eightene grosses. And a Priest that had cut off his owne priuities seauen teene grosses: But now they pay all in Ducats of the Chamber. And the dispensations for the nearest degrees in marriage are now graunted by the people of calling: and such are of ability: as the same Taxe doth set it downe.

48 Whether is it greater offence in a Priest to be married, or so comitt whoredome secretly, and which of the two should we most dislike?

49 Upon what sinnes doth the Priest impose greatest penance: upon the blasphemers of God? or upon him that miscallith the Pope? upon the Adulterer or upon him that eateth flesh upon Good Friday? And what is the reason that such a Bishop may absolve sinnes committed against the Law of God: but offences committed against the Papall See, as hindring such as goe to Rome for pardons: or intrusion into

absolutio pro quatuordecim grossis. Item pro adulterio cognito, grossi 5. Sed hic tantum pro qualificatione & huiusmodi gratia non conceduntur pauperibus.

into a benefice; are raised past the Bishops reach;
and reserved to his holiness. Hath the Popes au-
thoritie now gotten the upper hand of the Layes of
God?

30 Whereof grew the Custome, praetised even
Sac. Cerem. 1. to this time; vpon the day of the Popes Coronation,
1. Sect. 2. ca. 3. to make him sit on a hollow Chayre (called
Dicatur ad mar- the Chayre of Easement) and when ceased the cu-
moriam sedem stome of handling his Holinesse priuities vpon that
qua Stenocata day?

appellatur, Whether the Pope did well in establishing the
And soone af- publike Stewes at Rome, whereinto the Prelates repaire
ter, Sunt duo openly and with all liberty?

sedes Porphy- 32 Where remained the soules of the Fathers of the
ritice perforata old Testament from Christs Resurrection vntill his As-
et hi sedes cension?

Pontifex. 33 And sith the Church of Rome placeth the In-
fants *Lambo* vnder the earth, where shall it be when the
earth shall haue no more being?

34 Whether wee must keepe faith giuen to Here-
tikes?

35 Whether it be well done to say, *Our Father which*
art in Heauen, before the Image of a Saint, as now vntill
they doe: and the Catechisme of the Tridentine Coun-
cell, doth allow it.

36 Again: In that there were diuers Popes at one
time, and that the strongest be it away: how can they
proom that the strongest was the most lawfull? For if hee
were not so, then their succession must haue bene often
interrupted: and those that followed were the Suc-
cessors of vsurping Popes, being choosen by Cardinals,
chosen by the Pope that went before, who being no
lawfull Pope, had no lawfullnesse to create Cardi-
nals.

37 Sith Iesus Christ speaking of the time that shall
come

goe before the Iudgements saith that then there shall be no Faith vpon earth: we demand whether then the Church of Rome shall be pure in the Faith, and shall not erre in any point, but shall yeeld a visible lustre.

57 Again, such the Pope may, whether by Iurisdiction (as some doe hold) or in manner of suffrage, fetch soules out of Purgatorie, why doth he not fetch them all out? wherefore doth hee permit Infants to linger many hundred yeeres in a burning fire, though he be able to pull them out?

58 Whether it be to be found in the Word of God that the Bishop may absolue some certaine sins which the Priest cannot absolue: and whether there be any sinnes which the Pope onely may absolue, and are tearmed *Cases reserved*: also when this custome began.

59 We also demanda, vpon what authority the Church of Rome is founded: and how we may be assured that there is one Church in the world, and that the Church of Rome is this true Church. For the prooofe hereof, the Doctors of the Romish Church cannot produce any testimony out of the holy Scripture. For, in as much as they say that it is the Church that giveth authority to the Scripture, it appeareth, that this Church cannot be founded vpon the Scripture, and that the Scripture cannot conferre any authority vnto it. The foundation and support of a house cannot be founded vpon the house.

60 Whether it standeth with the Holinesse of him that tearmeth himselfe the Vicar of Iesus Christ, to suffer the Iewes at Rome, which belieue that Iesus Christ was a seducer and deceluer; and there to permit them the free exercise of their Religion; & yet to condemn to the fire those that say there is no other Mediatour but Iesus Christ, neither any other propitiatorie Sacrifice but his death.

61 Also, sith in the Church of Rome there are many reliques evidently false and ridiculous: As at Saint *John Lateran* in Rome, the fore-skinne of Iesus Christ, At *Court-Chiuernie* neere *Bloys*, the breath of *Ioseph*. At *Burgos* in *Spaine*, the haire and nailes of a wodden Crucifixe, &c. We demand what marke they can giue vs, whereby to discern the true from the false, and what moued these our Masters thus to abuse the poore people.

62 Whether wee may belecue the Monkes which make their vaunts to doe more then God commaundeth: considering that God will be serued with all our heart and all our strength: is there any man that can do more then that which he doth with all his strength?

63 Againe, in as much as the Pope permitteth no man to preach, without his vocation from him, either mediately or immediately: Wee would gladly know, whether for the reproofe of the Popes abuses, it be requisite to be authorized by the Pope himselfe: also whether we may hope that euer the Pope will giue any man charge to reprove him.

64 How doth this opinion of the Church of Rome, that Infidels and Heathen doe worke meritorie deeds, which they tearme merits of Congruity, agree with this of Saint *Paul. Rom. 24. v. 23. That all that is not of faith is sinne*: Be there, in the iudgement of the Church of Rome, meritory sinnes? Can people, destitute of the Spirit of God doe any good worke, considering that the Apostle Saint *Paul* witnesseth, that *our selues cannot so much as thinke a good thought*: and that it is God that worketh within vs both the will and the deed at his good pleasure. *2 Cor. 3. Phil. 2. 13.*

FINIS.



A NEVV CHALLENGE

to all Papists, in foure and twentie

Popish Articles, by a learned Diuine

now liuing, and ready to iustifie the

same, if any Papist shall accept

the Conditions.

I.

IF any Papist can shew me any approued Father or Councell before Saint *Augustines* daies, which testifieth that the Bookes of *Tobith, Iudith, Wisdom, Ecclesiasticus*; the first and second of *Maccabees* are Canonically Scripture, I yield to Popery: if on the contrary he will promise to become Protestant, if I can shew him an approued Father or Councell before Saint *Augustines* daies, which testifieth that they are not Canonically.

2 If any Papist can shew me any approued Father or Councell, within 1000. yeeres after Christ, which testifieth that any Lattin translation is to be preferred before, or equalled with the Hebrew and the Greeke, I yield to Popery: if on the contrary he will promise to become Protestant, if I can shew him any approued Father or Councell, within that time, which teacheth, that the Hebrew and the Greeke are to be preferred before whatsoever lattin translation.

3 If any Papist can shew me any approued Father, or Councell, within 1000. yeeres after Christ, which taught, that it was vnlawful to translate the Bible into

the knowne languages of the common people, I yeeld to Poperie : if on the contrary he will promise to become Protestant, if I can shew him by approoued Fathers or Councils, that in the best ages of the Church it was thought profitable and commendable to haue the Scripture so translated.

4 If any Papist can shew me any approoued Father or Councell, within 1000. yeeres after Christ, which held it vnlawfull for the people of God to reade the Scriptures in their Mother tongue, I yeeld to Popery : if on the contrary he will promise to become Protestant, if I can shew him out of approoued Fathers or Councils, that in the best ages of the Church they might lawfully haue read them.

5 If any Papist can shew me any approoued Father or Councell, within 600. yeeres after Christ, which teacheth ; that common prayers ought to be made in a language vknowne to the common people, I yeeld to Popery : if on the contrary, he will become Protestant, if I can shew him by approoued Fathers or Councils that common praier should be made in a known language.

6 If any Papist can shew me any approoued Father or Councell, within 1000. yeeres after Christ, (except Saint *Augustine* onely) which teacheth ; that there are but three commandements in the former Table, scauen in the latter, I yeeld to Poperie : if on the contrary he will promise to become Protestant, if I can shew him by Fathers or Councils, that there are foure commandements in the former Table, and sixe in the latter.

7 If any Papist can shew me any approoued Father or Councell, within 1000. yeeres after Christ, that it was lawfull to picture God the Father, I yeeld to Popery : if on the contrary hee will promise to become Protestant, if I can shew him approoued Fathers or Councils which thought it vnlawfull to picture him.

8 If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, which taught that *Latria* might be giuen to Images, I yeeld to Popery : If on the contrary he will promise to become Protestant, if I can shew him an approved Father or Councell, within that time, which taught that *Latria* should not be giuen to Images.

9 If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, which speaking of Sacraments, named seauen onely, and neither moe or fewer, I yeeld to Popery : if on the contrary, he will promise to become Protestant, if I can shew him an approved Father or Councell, within that time, who names no moe but two, *to wit*, Baptisme and the Lords supper.

10 If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, which teacheth that women may baptise, I yeeld to Popery, if on the contrary he will promise to become Protestant, if I can shew him an approved Father or Councell, which absolutely forbad women to baptise.

11 If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, which teacheth ; that it is vnlawfull for any, saue the Minister or Priest, who consecrates, to drinke of the Sacramental Cup, I yeeld to Popery : If on the contrary he will promise to become protestant, if I can shew him an approved Father or Councell, within that time, which held it sacriledge not to drinke of the Cup, hauing eaten before of the Bread.

12 If any Papist can shew me any approved Father, or Councell, within 1000. yeeres after Christ, which forbad Communicants to receiue with their hands the Sacrament of the Lords Supper, I yeeld to Popery : If on the contrary he will promise to become Protestant,

Anew Challenge to all Papists.

if I can shew him out of approued Fathers or Councils, that within that time, it was vsually deliuered into their hands.

13 If any Papist can shew me any approued Father or Council, within 600. yeeres after Christ, which called the Sacrament their Lord & their God, I yeeld to Popery: if on the contrary hee will promise to become Protestant, if I can shew him an approued Father or Council, which speaking hereof, calls it *Panem Domini*, not *Panem Dominum*, the bread of the Lord, nor, Bread, his Lord,

14 If any Papist can shew mee any approued Father or Council, within 600 yeeres after Christ, which held it lawfull for a Christian at Communion time to stand by, and looke on, though hee partake not thereof, I yeeld to Popery: if on the contrary he will promise to become Protestant, if I can shew him out of approued Fathers or Councils within that time, that standers by were required to depart, or else to draw neere and to communicate.

15 If any Papist can shew mee any approued Father or Council, within 1000. yeeres after Christ, which taught that a man might dine of a fasting day, I yeeld to Popery: if on the contrary hee will promise to become Protestant, if I can shew him out of approued Fathers or Councils, that the constant practise of the Church was to fast till night.

16 If any Papist can shew mee any approued Father or Council, within 1000. yeeres after Christ, which taught that a Minister or Priest (as they call him) sinnes more grieuously if he marry, then if he plaid the fornicator abroad, or if he kept a whore at home, I yeeld to Popery, if on the contrary he will promise to become Protestant, if I can shew him out of an approued Father, or Council within that time, that it was held much worse
for

for a Minister or Priest, to play the whoremaster, then to marry.

17 If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, which was of opinion, that a man who had vowed chastitie, was not guiltie of breaking his vow by whoring, but onely by marrying, I yeeld to Popery. If on the contrarie he will promise to become Protestant, if I can shew him out of an approved Father or Councell, that by whoring, Votaries were guiltie of breaking their vow of chastity, as well as if they married.

18 If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, which taught, that a notorious offender might bee absolved from his fault before some penance was inioined and performed by him, I yeeld to Popery: if on the contrary he will promise to become Protestant, if I can shew him out of approved Fathers or Councils, within that time, that before absolution they alwaies inioined some penance, and ordinarily saw it performed.

19 If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, which held it vnseemly for men and women to sing Psalmes together in their publike assemblies, I yeeld to Popery: if on the contrary he will promise to become Protestant, if I can shew him an approved Father or Councell, within that compas of time, which approved of such singing.

20 If any Papist can shew me any approved Father or Councell, within 100. yeeres after Christ, which taught, that men might vow to goe on pilgrimage, especially to Ierusalem, without their Wiues consent, and goe according to their vow, I yeeld to Popery: If on the contrary, he will promise to become Protestant if I can shew him, that such vowes are flat contrarie to the Scripture.

21 If any Papist can shew me any approved Father or Councell, within 500. yeeres after Christ, which writeth, that the Pope by his commaund called all, or any of the first foure generall Councils, I yeeld to Popery: If on the contrary, he will promise to turne Protestant, if I can shew him out of approved Fathers or Councils, within that time, that the Emperours called all those foure, by vertue of their authoritie!

22 If any Papist can shew me any approved Father or Councell, within 500. yeeres after Christ, which writes, that the Bishop of Rome was president in all these foure generall Councils, either in his owne person, or by his deputies, I yeeld to Popery: If on the contrary, he will promise to become Protestant, if I can shew him out of approved Fathers or Councils within that time, that other Bishops sate as presidents in some of those foure, and in other generall Councils following, and that in their owne right.

23 If any Papist can shew me out of any approved Father or Councell, within 600. yeeres after Christ, that the Pope was not subiect vnto the Emperor, I yeeld to Popery: If on the contrary he will promise to become Protestant, if I can shew him out of approved Fathers or councils, within that time that the Pope was subiect vnto the Emperor, and that the Christians acknowledged none but God himselfe to be aboue the Emperor.

24 If any Papist can shew me any approved Father or councell, within 1000. yeeres after Christ, which appropriated the name *Pope* to the Bishop of Rome only, I yeeld to Popery: If on the contrary he will promise to become Protestant, if I can shew him out of approved Fathers or Councils, that all Bishops generally, and some Elders in ancient time, were called *Popes*.

FINIS.